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REPORTS.

ZEITSCHRIFT DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT, 1879,
XXXIII Band, I und II Heft.

1. Das indogermanische Pronomen. By A. F. Pott. In an examination of H. Chauvée's recent work, *Idéologie Lexicologique* (an attempt at the restoration of original Indo-European by the laws of lexicological phonology and lexicological ideology), Pott undertakes to show that the Indo-European pronominal elements are all consciously significant. He assumes as his basis a symbolical significance (illustrated from non-Aryan languages) for vowels and consonants: *i*, he holds, expresses nearness, *a* distance, *m*, as least opening of the mouth, the speaker, *t*, as intermediate opening, the near object, *k*, as greatest opening, is the all-embracing, and so that which calls for determination, the interrogative and indefinite sign. His elaborate, richly-learned examination of the various and perplexing ramifications of the IE pronoun is always instructive, if not always convincing. In the Mid. and Pass. verbal personal terminations he regards the diphthong as symbolizing the suffering object; *s* he takes to be a different stem from *t*, having for its object the distinction between the sexual and the non-sexual (yet only in the subject-case); *a* in *asma* he thinks may express nearness, and *vas* (*vos*) duality (of speaker and person addressed); Plu. *as* in nouns he makes sign of addition (*devāsas* = God this+that). His repugnance to what he calls the "Darwinian" theory of language seems unnecessary.

2. Zur Pehlevi-Münzkunde. By A. D. Mordtmann. Mordtmann describes various Pehlevi coins collected by himself and others, illustrates his view that they exhibit three eras (Hejira, Yezdegird, 10 H., and Taberi, 30 H.), maintains his formerly announced discovery of a hitherto unknown coin-prince Vischtachma Piruzi, makes various geographical remarks, and replies to Nöldeke's strictures (Vol. 31 of ZDMG).

3, 4. Th. Nöldeke has two articles, one on *Iranische Ortsnamen auf Kert*, etc., in which he defends the derivation of *kert* from Iranian *karta*, *kereta* = "made"; the other entitled *Zwei Völker Vorderasiens*, investigating the location and history of the Qadishaye and Ortaye: the former (dwelling up to the 7th century of our era in Siggar and Tebeth in middle Mesopotamia), a savage, warlike people, with a peculiar religion, not unlike the Kurds; the latter (found in southern Armenia, probably up to the middle of the 9th century), converted to Christianity towards the end of the 4th century.

5. Rîgveda X, 85, *Die Vermählung des Soma und der Sûrya*. By J. Ehni. According to Dr. Ehni the Soma in this passage is twofold: first, the moon, the holder of the heavenly soma-juice, the gods' drink of immortality; and then a heavenly soma-plant, out of which is pressed the drink of life. Sûrya is the advancing sun, proceeding from the winter solstice to the vernal equinox.

The song is a description of the Hindu spring, or the period from the beginning of January to the end of April, the moon standing in the double character of ruler of the night and outpourer of lifegiving moisture, and the sun appearing as ruler of the day and dispenser of fructifying warmth.

6. Ueber die Mātrayani Samhita, ihr Alter, etc. By Leopold Schroeder. This work, S. thinks, was known to Panini, and used and highly valued by him. It has striking peculiarities, phonetic (change of final untuned *a* and *as* before toned initial vowels to *ā*, but, if these tone-conditions be not observed, to *a*, change of *t* before *ç* to *ñ*, etc.), accentual (complicated method of indicating accents), lexicographical (it contains words cited by the Hindu grammarians and lexicographers, and till now found nowhere else, and S. has found in it three hundred words not given in the Petersburg Dictionary). The work is ancient, but the name Maitrayani is of later origin, and S.'s account of the change of name (following a suggestion of Weber's) throws a curious light on the early relations between Buddhism and Brahmanism.

7. Wilhelm Spitta (Die Lücken in Jawāliki's Múarrab) fills out (from two MSS. in the viceregal library at Cairo) some of the gaps in Sachau's edition of Jawāliki's work on the foreign words in Arabic, and makes a welcome addition to our knowledge of Arabic phonetics.

8. C. Sandreczki contributes a second article on Die Maltesische Mundart (the first in Vol. 30, ZDMG), fairly establishing its essentially Arabic character, and preparing the way for further researches.

9. Zu Rigveda 5, 2, 1-6. By Alfred Hillebrandt. H. supposes in the song two Agnis: a heavenly, born of the Ushas, and an earthly, born of the pieces of wood rubbed together on the altar; the object of the song being to free him from the enemies that retard his birth.

10. Zur semitischen Epigraphik. By K. Schlottmann. After a defence of his transcription and translation of the Carpentras inscription and of his assumption of rhyme and rhythm therein, against the arguments of De Lagarde, S. makes an examination of the principles of metre in Arabic, Hebrew and Aramaic, and undertakes to show that they are founded in the nature of these languages severally. Granting his transcription, his exhibition of the metric principles of procedure by ictus (in distinction from mere counting of syllables) and of rhyme in so early an inscription, is striking.

In the Bibliographische Anzeigen Spiegel (in a review of Harlez's Avestan works) takes occasion to discuss the date of the Avesta (which he thinks uncertain) and the meaning of the word (he makes it = "word of God," the whole or a part of the sacred writings), and to defend Burnouf's method of interpretation (which uses linguistic science to control tradition) against Bopp's (the purely linguistic). He thinks the metrical text older than that of the MSS. (the arrangers having added prose sections), and the Gathas as not far from the rest of the Avesta in thought and date.

Th. Nöldeke's somewhat severe notice of Schrader's Keilinschriften und Geschichtsforschung (a reply to Gutschmid's Neue Beiträge, etc.) accords to S. only partial success in meeting G.'s objections, and demands of the Assyriologists greater accuracy in grammar and etymology. In view of the "wild irregularity in vocalization and endings," he suggests that many of the signs now regarded

as syllabic may represent consonants only, though he admits that great difficulties stand in the way of such a supposition.

III Heft.

1. Die Werthbezeichnungen auf muhammedanischen Münzen. By Stickel and von Tiesenhausen. Stickel maintains (against von T.), with strong lexicographical and commercial arguments, the view that the coin-marks in question are indications of value and genuineness.

2. Die Sprache der Turkomanen und der Diwan Machdumkuli's. By H. Vámbéry. Vámbéry points out that the Turkoman language agrees with the western and not with the eastern idioms of its linguistic family (as, in vowel-euphony, case-endings, pass. partcp., compound perf., fut., neg. and gerund), though its precise place is hard to determine. His translation of a part of M.'s poem throws an interesting light on Muhammedan ethics as represented by the ascetic teachers of the Steppe in the second half of the last century.

3. Dhanapâla's Rishabhpancaçikâ. By Joh. Klatt. Together with text and translation Klatt gives some account of the linguistic peculiarities of this first specimen of a Jainastotra written in Prakrit, and appends a word-index (Prakrit-Sanskrit) and a list of Jaina MSS. in the Berlin library.

4. Die himjarischen Inschriften im Tschinili Kiöschk. By J. H. Mordtmann. In these inscriptions (a connected translation of which is impossible, says the writer, from their fragmentary character) Mordtmann thinks he finds the hitherto undiscovered suffix of the third person dual, *suman* (corresponding to the Arabic *huma*), wherein he makes the tolerably precarious supposition of an original final *n* (nunation) in this suffix.

5. F. Spiegel explains Aðar Gushasp (frequently occurring in the Eranian book of kings) as signifying originally a sacred fire, and so, from the myths with which it was connected, much used in comparisons, and also, since it was chosen as protector by living persons, frequently found as proper name.

6. Victor von Strauss and Torney discuss various words used in Chinese to indicate shades of blue and green.

In the Bibliographische Anzeigen Th. Nöldeke, in a notice of Friedrich Baethgen's "Sindban oder die sieben weisen Meister: syrisch und deutsch," discusses the Syrian text, the Greek translation of Andreopolos, the Hebrew, Spanish, and Persian translations, and the Arabic original. In the Syriac he finds no trace of Pehlevi influence, but good proof that it was made from the Arabic. The relations of the great and small Sindbad-book, the Pehlevi from which the Arabic is said to be made, and the Indian from which the Pehlevi probably came, are involved in obscurity. The original Sanskrit form of "Sindbad" (Benfey suggests Siddhapati), Nöldeke leaves undetermined.

W. Schott reviews H. Vámbéry's book on Die primitive Cultur des Turkotatarischen Volkes, in which the results are based on linguistic researches. V. finds a well-formed family life (no trace of community of wives or polyandry) in the earliest known condition of the nation. To the title *chagan* (chan, khan) he assigns the signification of "wild boar," but Schott refers it to a root meaning "divide," "decide." V. does not accept the Accadian or Sumerian civilization as a historical fact.

E. Nestle gives a short notice of an edition of the poems of Gregory Bar-Hebraeus, issued at Rome (an indication of a revival of Syriac studies there) by the Maronite Scebabi, who says nothing of the source of his text (Nestle says it is not the MS. brought to Rome by J. S. Assemani.)

IV Heft (Oct. 1879).

1. *Ostindische Kaste in der Gegenwart.* Von Emil Schlagintweit. This article is based on the reports of English census-officers for a number of years, consists, indeed, largely of extracts from them. The conclusions arrived at by the English officers are so various that a complete scientific history of Indian caste cannot be given; but Schlagintweit sums up as follows: Caste is an institution for the maintenance of political authority; it sprang from the relations between the dark-skinned natives and the fair-skinned Aryan invaders. At first intermarriages were general, from which in the course of generations came mixed races of various shades of color. After a while the necessity was felt of checking this intermixture, and marriage with the blacks was forbidden, a definite rank was assigned to each shade of color, and this arrangement was referred to divine prescription. Buddhism set aside the religious sanctity of caste, but could not shake it as a racial distinction; Islam has had to accept it, only using it as a guard against the oppression of the Hindus; Christianity alone has shaken it off, though its earliest representatives (Roman Catholics) tolerated it. Caste-divisions have followed the divisions of occupations, as among Brahmans, peasants, agricultural laborers, shepherds, servants and tradespeople—and tribal divisions, as among the Dravidic peoples of the south. Caste means social division, suspicion, hatred; hence the lack of unity in India, and the ease with which the people have submitted to foreign domination. The hope of the land is in the European culture which strives to root out this pernicious institution. The process of caste-formation has been going on for a long time, is still active, and the number of castes is almost beyond finding out; the English census gives about 2500 main divisions, not reckoning the subdivisions, of which in Madras alone nearly 3900 were found. The Brahmans are now the only undoubted representatives of the Aryan element. Among the Muhammedans there are four principal castes, besides many lesser ones; in the southwest Christian (Roman Catholic) Brahmans were found in 1872 observing certain caste-regulations.

2. *Jugend- und Strassenpoesie in Kairo.* Mitgetheilt von Ignaz Goldziher. Taking occasion from Rev. H. H. Jessup's valuable book on "The Women of the Arabs," in which, in a "Children's Chapter," he gives interesting information about Arab nursery rhymes, but without the Arabic originals, Goldziher communicates a number of children's songs, chiefly gathered by himself from the streets of Cairo. The songs show childish inconsequence, and great variety in the matter, sarcasm, humor, gayety, love, and of course a religious element. Here is something not unlike the religious song of the Southern negro:

If Noah had been struck by the tears of my eye, he'd have sunk;
 If Abraham had encountered my love-pain, he'd have been consumed;
 If the mountains had to endure what I endure, they'd be ground to dust;
 And Moses would faint.

These songs contain many strange interjections, but otherwise the language, as reported by Goldziher, exhibits little that is unusual. In a bit of Ramadân poetry we find the verb *haway* in the sense of "say," "tell," familiar to us in Aramaic, but strange to classical Arabic.

3. Die Apsaras nach dem Mahâbhârata. Von Adolf Holtzmann. The Apsaras are female divine beings of eternal youth and imperishable beauty, corresponding to the male Gandharva. Their number is not given; at the sacrificial feast of the Dilîpa 6000 of them dance. There are various accounts of their origin: according to the Vishnupurâna they sprang from the sea (perhaps an etymological myth, from *ap*, "water," and *sar*, "go," comp. Ἀφροδίτη), but according to the M. they are daughters of Kaçyapa and sisters of the Gandharva, or they are the direct creation of Brahman, from 'his eyes. In the epos they are properly attendants of Indra, and ordinarily dwell in Indra's heaven, where with the Gandharva they delight the gods with music, song and dance. Later they are found in connection with Çiva and Vishnu. With rare exceptions (a love-affair with Indra is mentioned, and one with Kubera) their lovers are inferior deities and human kings and heroes. The celestial musicians, the Gandharva, are their inseparable companions, and apparently their spouses, though "Gandharva-marriage" is a synonym for a loose union between man and woman; and their unions with men are frequent but transient. They are often sent by Indra to seduce from sanctity some saint of whom the god is jealous; in these villainous expeditions they sometimes succeed (the famous Çakuntalâ was the daughter of the sage Viçvâmitra and Menakâ, the fairest of the Apsaras) and sometimes fail, and are always in danger of being terribly punished by the wrathful saint. The friendly relations between earthly heroes and the heavenly Apsaras continue after the death of the former. In later times the drama was represented as an invention of the heavenly singers, male and female. In the M. there is no trace of a cultus of the Apsaras. The developed Brahmanism of a later period was unfriendly to these beautiful but morally unclean goddesses, and they gradually sank into insignificance; the Indian grammarians place their name among the nouns of which only the plural occurs. The physical-elemental side of the Apsaras found in the Veda-literature (disastrous mists—according to A. Weber the name signifies "formless," from *psaras* = *rápa*) does not occur in the M., whose representation is anthropomorphic reshaping of the old material, such as Homer and Hesiod effected for the Greeks.

4. Nâsir Chusran's Rûsânainâma, oder Buch der Erleuchtung, in Text und Uebersetzung nebst Noten und kritisch-biographischem Appendix. Von Prof. Dr. Hermann Ethé. Dr. Ethé makes it probable that this oldest of the Persian didactic poets was born in Balch, A. H. 394 (A. D. 1004). The poem is characterized by ethical elevation, and is aphoristic and naïve in style, enjoins wisdom, humility, beneficence, early rising, and opposes asceticism and the Dervish; it is bitter against fools, and has much in common with Shakspeare and the Bible. Ethé's text is that of the Gotha MS. with comparison of the Leyden MS., which is a different recension, and of one in the India Office Library (No. 1430, date A. H. 1061), which is midway between these two.

5. Ein melkitischer Hymnus an die Jungfrau Maria. Veröffentlicht von Friedrich Baethgen. (Mit einer Tafel.) The MS. Petermann 28 of the Berlin

Royal Library, from which this hymn is taken, consists of 270 leaves, beginning and end wanting, date not given; Prof. Sachau refers the Melkitic writing to the 13th or 14th century. The MS. seems to have suffered early, and there are traces of two restorers. It contains a collection of hymns to Christ, the Virgin, the Apostles, Saints, for deceased persons, etc., set to the eight church melodies, and designed for the several days of the week; the book belonged to a Melkitic congregation. Some linguistic peculiarities remind us in part of the Syrian-Palestinian dialect: the gutturals are often powerless; the 1 pers. sing. perf. is regularly written with Yud, which is also found in nouns (as mere vowel-letter); final Alaf is omitted in certain demonstratives; verbs First Yud take frequently prosthetic Alaf where the Yud has no consonantal force.

6, 7. Das japanische Schachspiel. Von K. Himly. (Mit einer Tafel.) Einige Worte über das persische Brettspiel Nerd. Von K. Himly. The Japanese game of chess, says Himly, is the most complicated of the simple and older chess-games proper, and beyond doubt came to Japan from China, though it is now very different from the Chinese game. There is no native tradition either in China or in Japan of a foreign origin of the game. The Persian Nerd is similar to the European Puff or Trictrac; its origin, as well as that of the Chinese-Japanese *swan-lin*, or "Twice Six," seems to be Indian.

8. Ueber eine Handschrift des Mufaṣṣal. Von A. Socin. This valuable MS., numbered 425 in the Hohenzollern Library at Sigmaringen, was presented by H. R. H. Prince Karl of Rumania to his father, and deposited in the library in 1878. It was captured in the late Russo-Turkish war, and seems to have been found at Rahova; an inscription on the MS. further states that the Sherif Emim Shair, body-servant of Ali Agâ, had presented it to Tirnova for the students of science, on the condition that it was not to be removed from the library of the place or sold; the date of the inscription is A. H. 1176 (began July 23, 1762). How the MS. came from Tirnova to Rahova is not known. It is 14 centimetres in breadth, 17 cm. in height, is of cotton-paper, and contains on 270 leaves small 4to the complete text of the Mufaṣṣal. It is well preserved, the writing is a handsome and clear old Nesḥi, the more important vowel-points are inserted by the first scribe, the place is Herat, and the date the eighth century of the Muhammedan era (fourteenth of the Christian era). Another inscription declares that this MS. had been compared with another, which had been compared with a third, which had been compared with the original MS. of the author, Zamaḥshari. Our MS. contains numerous valuable remarks: all the half-verses cited in the M. are filled out and partially explained, and in addition a number of grammatical elucidations appended.

9. In the Notizen und Correspondenzen Th. Nöldeke makes a contribution Zur Pehlevi-Sprache und Münzkunde, a list of Indian MSS. in the possession of Prof. H. Jacobi in Münster i. W. is given, and A. Müller has a communication on Shemitic verbs 'ʾʾ and ʾʾʾʾ, undertaking to show that originally bisyllabic roots in Shemitic have been formally assimilated to the trisyllabic by strengthening either the vowel on the second (and occasionally the first) consonant: Müller insists on the simplicity of this scheme, but recognizes its difficulties, which he does not here undertake to discuss. Prof. G. Bickell, in a letter to the editors, defends his Hebrew metrical theory against the objections of Schlottmann.

10. In the Bibliographische Anzeigen A. F. Mehren has remarks on the lexicographical Perlenschnüre of Selim Effendi Anhûri of Damascus, Beirût, 1878, Heft I, and Fleischer on Ibn Ja'ish's Commentary on Zamachshari's Mufasssal, edited at the expense of the German Oriental Society by Dr. G. Jahn, Heft III, IV, Leipzig, F. A. Brockhaus.

C. H. Toy.

JOURNAL ASIATIQUE, 1879, March-April.

1. J. Halevy gives a Note supplémentaire sur l'Inscription de Byblos, proposing various new readings and translations, filling out supposed lacunae, and giving a complete text and translation: he reads the name of the king's father Yehudbaal (only one of Baal), makes the offerings a bronze altar, a piece of gold sculpture and a city of gold (a Fortuna), and supposes the king to enjoin on every one who makes additions to the structure to put his (the king's) name on it. He regards the dialect as differing from that of Sidon, and showing a remarkable similarity to the Hebrew, and discusses Phenician female divinities, especially their independence of the male deities.

2. Notice sur les tribus Arabes de la Mésopotamie. By C. Huart. A translation of a modern Arabic work (1865), with instructive geographical notes.

3. C. de Harlez contributes his third article Des Origines du Zoroastrisme, devoted to the *Monde infernal*, and by an examination of various words and names in the Avesta seeks to show that it is not the result of a religious revolution, nor of a simple development of old Aryan myths, or, more exactly, of the storm-myth ("l'oragisme"), but the product of a combination of primitive or restored natural polytheism, dualism, and an imperfect monotheism.

4. H. Zotenberg gives the conclusion of his Mémoire sur la Chronique Byzantine de Jean, Évêque de Nikiou (Ethiopic translation), full of curious details concerning the Muhammedan conquest of Egypt.

May-June.

1. Leçons de Calcul d'Aryabhata. By L. Rodet. The author does not discuss the questions connected with the Indian origin of the decimal numeration, and a possible Greek influence on Aryabhata (about A. D. 500-550), but limits himself to remarks (in connection with the translation) on the Indian mathematical knowledge of the time.

2. In his Notes de Lexicographie Assyrienne (second article) Stanislas Guyard among other things defends the Assyrian origin of the indefinite pronoun *nin*, "whatever" (which he makes a corruption of *mim* = *minma*), sees in the second element of *sakanakku*, "grand pontiff," and *isakku*, "vicar," the Accadian *akku* (= *aggu*), "great," and renders *gasisi* (in the inscriptions of Assurbanipal) by "gibbets."

3. R. Duval gives a Notice sur la Dialecte de Ma'loulâ, founded on a vocabulary made by Huart from the mouths of the inhabitants, following in general Nöldeke's sketch (ZDMG, XXI) of this Syriac dialect, but making additional remarks suggested by Huart's fuller collection. The language is markedly affected by the Arabic.

4. Poème de Çabi, en Dialecte Chalka. By R. Basset. The text, transcription and translation of a popular Berber Muhammedan poem, with a short sketch of the dialect.

5. Traduction Arabe du Traité des Corps flottants d'Archimède. By H. Zotenberg. The MS. (National Library, Arabic Supplement, No. 952 *bis*) is dated, says the author, 358 H., and the Arabic text conforms entirely neither to the Greek text nor to the Latin translation.

In the *Nouvelles et Mélanges* there is a notice of Cunningham's *Corpus Inscriptionum Indicarum*, Vol. I, by E. Senart (who maintains against C. the common Shemitic origin of the two Indian alphabets); an examination of the monosyllabic Rong and Mikir languages (spoken between Nepal and Butan), on the basis of the grammars of Mainwaring and Neighbor, by L. Feer; an explanation of two Assyrian passages, by J. Oppert; a defence (against Delitzsch and Lenormant) of the Shemitic character of *qatu*, by Derenbourg; and an unfavorable notice of Geldner's *Traduction d'Extraits de l'Avesta*, by C. de Harlez.

October–December.

1. Études Bouddhiques. Le Livres des cent Légendes (Avadâna-Çataka). Par M. Léon Feer. (Suite et fin). The object of these Buddhist Studies is to show that there is an intimate connection between the Avadâna-Çataka and the similar collections called Kalpadruma-Avadâna and Ratna-Avadâna on the one hand, and the Dvâviñçati-Avadâna on the other, the first-named standing midway between the other two groups; a comparative table of contents of the three groups is appended. M. Feer has here considered only surviving Sanskrit works, but hopes hereafter to examine those which are preserved in Tibetan translations.

2. Mémoire sur les Guerres des Chinois contre les Coréens, de 1618 à 1637, d'après les Documents Chinois, par M. Camille Imbault-Huart. An interesting narration of the conquest of Corea by the first Mandchu dynasty. The absence of Corean books makes it necessary to have recourse to Chinese authorities, whose accounts, it is possible, have an undue Chinese coloring. The author states that several thousand Coreans have fled from the oppression of their own government to the adjoining Russian territory, and have become Russian subjects, half of them already Christianized. They are described as quiet, simple, modest, industrious folks.

3. Correspondance du Philosophe Soufi Ibn Sab'in Abd Oul Haqq avec l'Empereur Frédéric II de Hohenstaufen. Publiée d'après le Manuscrit de la Bibliothèque Bodléienne, contenant l'Analyse générale de cette Correspondance et la Traduction du quatrième Traité sur L'Immortalité de L'Âme. Par M. A. F. Mehren. Ibn Sab'in (A. D. 1216–1271), born in Spain, but forced, it is said, by religious persecution to leave his country, went first to Tunis, whence he was again driven, and finally found a refuge in Mecca, where he professed his heretical opinions till his death. M. Amari has proved that the Emperor Frederic II was the Christian prince who asked the questions to which this letter is a reply. It is instructive for the history of the times that the philosopher treats the emperor *de haut en bas*, not scrupling to call him an ignorant simpleton over and over again. Ibn Sab'in's philosophy is Sufite mysticism with the then

prevalent Aristotelianism and Platonism as its logical and psychological basis; his argument for the immortality of the soul is that thought is not material.

4. *Matériaux pour servir à l'Histoire de la Numismatique et de la Métrologie Musulmanes*, traduits ou recueillis et mis en Ordre par M. H. Sauvaire, Consul de France. Première partie—Monnaies. This article is made up chiefly of citations from native authorities, giving the origin of coined money among the Arabs (under Abd el Malek, A. H. 76), the value of various coins, and the laws controlling the currency.

5. In the *Nouvelles et Mélanges* M. Pavet de Courteille offers some criticisms on Hermann Vámbéry's work: *Die primitive Cultur des Turko-Tatarischen Volkes auf Grund sprachlicher Forschungen* erörtert, Leipzig, 1879. Among other things Vámbéry says that *sart*, the oldest form of the word for "merchant," means also "wanderer," "stranger," and to-day indicates the Turkish-speaking Iranians of pure Iranian type as the first merchants who had dealings with the Turks. Pavet de Courteille, however, gives good reasons for holding that the word signifies sedentary persons (merchants or agriculturists) in opposition to nomads, and has no ethnical force. For the rest he thinks Vámbéry's book a useful one.

C. H. TOY.

GERMANIA. Vierteljahrschrift für deutsche Alterthumskunde. Herausgegeben von Karl Bartsch, Wien, 1879.

The twenty-fourth volume shows in its four numbers the honest work we may always expect from the management, and betokens assured prosperity. That hereafter all shorter reviews will be left to a newly started organ, *Literaturblatt für germanische und romanische Philologie*, Heilbronn, Gebr. Henninger, we do not like even if the space thus saved, as the editor assures us, should be to the advantage of more detailed criticisms. The average American student of Germanic lore is not blessed with an abundance of means for subscriptions.

The first number of the *Germania* contains contributions from the editor, Dr. Bartsch, *Die beiden literarischen Stellen bei Rudolf von Ems*, and *Ein altes Bücherverzeichniss*. The first paper discusses the chronological order of Rudolf's poems, Wilhelm and Alexander, and is an answer to an article by J. Schmidt in Paul and Braune's *Beiträge* 3, 140-181, and the second gives a list of 31 volumes formerly in the *Schlosskapelle* at Wittenberg, mentioned in a catalogue of the fifteenth century.

Reinhold Bechstein, editor of Gottfried's *Tristan* in Brockhaus' *deutsche Classiker des Mittelalters*, has an able paper on the passage in *Tristan*:

Dâ von wând'er untete
Von sinem neven âne sîn

in which he explains the difficulty which R. Sprenger finds in understanding these verses (4th number of *Germania*, 1877), and tries to obviate by a different reading. On page 11, 17th line from above of the article, an error has crept in. It should read *âne sîn* (mit Absicht, etc.).

Reinhold Köhler contributes a minor article Ueber ein Meisterlied von dem rothen Kaiser, with reference to legends based upon the struggle between Emperor Barbarossa and Pope Alexander III, as they existed in the song and prose of Germany and Italy in the fifteenth and sixteenth centuries, and Felix Liebrecht treats of some fescennine verses occurring in German, English, Italian, Latin and New-Greek, under the heading Die krachende Bettstatt, ein Sprachschwank.

The most important paper of the number is one by Otto Behagel, of Heidelberg, Beiträge zur deutschen Syntax, prompted by an article of W. Scherer in the Ztschft. f. deut. Alt. 22, 321. In a former communication to the same quarterly, Scherer hints at a probable preference of a High-German idiom at the imperial chancery of the Low-German Saxon monarchs, and now finds a sure testimony for a "Schriftsprache" as early as the eleventh century, in the exchanging of the dative and accusative of the personal pronoun by a copyist of the Leiden MS. of Williram's paraphrase of the song of Salomon. S. thinks the writer of that codex received through the influence of the Schriftsprache some idea of the High-German distinction of the cases, not sufficient however to enable him properly to discriminate, and thus he foisted his errors in *mir* and *mih* upon the document. This Behagel concludes to be at any rate a very strange influence of a standard written speech, to cause him who strives to use it to corrupt the correct language of his original MS., and asks whether this usage of the copyist be not capable of a different explanation. B. cites instances where the same form stands for both dative and accusative, from languages which do not come within the scope of Scherer's explanation, and argues that the practice in question in the Leiden MS. need not necessarily have come through an influence of the High-German Schriftsprache, but may rest upon syntactical usage of the transcriber's dialect. In further support of his argument Behagel appeals to living dialects, and adduces a host of examples from various Low-German districts. The valuable and lengthy paper closes with his views respecting this singular usage.

A. Edzardi continues his Beiträge zur Geschichte und Erklärung der Eddalieder, with a review of passages from the Voluspá, Vegtamskviða and Vafþrúðismál. E. considers Sophus Bugge's elucidations of the Vsp. in the main the best, but regards his change in the order of strophes (followed by Hildebrand and approved by Simrock in his Edda) not justifiable in the face of the testimony of the Codex Regius and Hauksbók. In summing up his arguments against Bugge's opinion, Edzardi ventures upon a very ingenious explanation of the discrepancies in parts of the Voluspá. He believes its present form the result of a combination of a younger Ragnarok song and fragments of an older cosmogonic poem, with a mythological didactic poem put in the mouth of a seeress. This leads him to a conjecture as to the want of congruity in the strophes of the Vegtamskviða. In embodying the Ragn. song with the Vsp., the epic introduction of the former was dropped and formed in turn the basis of the Vgt., now the first five strophes of that poem, to which a later skald added nine of mythological dialogue.

K. Maurer supplies the text of a fragment Zum alten schwedischen Hofrechte, discovered in the Norwegian government archives, communicated to him by

Dr. G. Storm, of Christiania, and according to that gentleman dating from 1400. C. M. Blas furnishes a list of nursery rhymes of Lower-Austria; and Adalbert Baier in a paper *Ueber Hartmanns von Aue Heimath und Kreuzzüge*, takes up the moot point regarding Hartmann's nativity (Lachmann, Roth, Bech, Rückert, Kurz). From passages in the *Kreuzlieder* he infers that that minstrel was a Suabian, and took part in two crusades (1189 and 1197). A. Birlinger contributes from a Bavarian MS. of the 15th century a number of curious charms to cure diseases, and W. Loose has a *Schwabenstreich* from a vol. of 1472 in the Nürnberg city library. Dr. E. Sievers finishes the first part of this number (13 papers) with a communication respecting a comparison of his *Heliant* text (Cottonianus) with Bartsch's readings, kindly undertaken by E. M. Thompson, of England, upon the request of Sievers. S. hopes that we are now in possession of a fair reading of the Cottonianus.

The second part, devoted to book notices, contains favorable criticisms of H. Osthoff's *Verbum in der Nominal-Composition im deutschen, griechischen, slavischen und romanischen*, Jena, 1878; O. Behagel's *Zeitfolge d. abhängigen Rede im deutschen*, Paderborn, 1878; Kristian Kaalund's *Bidrag til en historisktopografisk Beskrivelse af Island*, Kjöbenhavn, 1877; Henry Petersen's *Om Nordboernes Gudedyrkelse og Gudestro i Hedenold*, Kjöbenhavn, 1876; Bernhard Döring's *Bemerkungen über Stil und Typus der isländischen Saga*, Osterprogramm des Nikolaigymnasiums zu Leipzig, 1877; W. Hertz's and the late Herm. Kurz's translations of Gottfried's *Tristan und Isolde*, Stuttgart, 1877; A. Jeitteles' *Altdeutsche Predigten aus dem Benedictinerstifte St. Paul in Kärnten*, Innsbruck, 1878; and J. Schmidt's *Priester Konrad's deutsches Predigtbuch*, Wien, 1878.

The number closes with a report of the proceedings *Der deutsch-romanischen Abtheilung der XXXIII Versammlung deut. Philologen und Schulmänner zu Gera*, 1878; a notice by W. Hosäus of some German mediaeval MSS. in the Fürst-Georgs-Bibliothek in Dessau, and some minor communications by Möller and Barstch.

The second number begins with a paper of Felix Liebrecht, *Zur schwedischen Volksliteratur*, which adds valuable references to folk-lore not mentioned in Backström's *Öfversigt af Svenska Folkliteraturen*, III Vol. of *Svenska Folkböcker*, Stockholm, 1845; and Fedor Bech publishes *Besserungen und Nachweise zu Müller u. Zarncke's Mhd. Wörterb., Lexer's Handwörterb.* and a number of M. H. G. texts.

Anton Nagele endeavors to show in a lengthy article *Zur Chronologie der Sprüche Walther's von d. Vogelweide*, that the accepted opinion as to the time of the origin of some of the great lyrics *Sprüche* is open to doubt; and O. Behagel continues his instructive *Beiträge zur deutschen Syntax*, discussing asyndetic constructions of which he gives a long list from the O. H. G., M. H. G., and N. H. G. to the beginning of the seventeenth century. B. subjoins a few critical remarks on readings of the *M. N. L. Osterspiel*, treated with regard to its syntax in a former number.

The discovery made some time ago in the city library at Leipzig of several parchment leaves from the fourteenth century containing fragments of Albrecht v. Scharfenberg's *Titul*, is made the subject of a paper by G. Milchsack.

Description and text of the fragments are given. It seems that the document served as a cover for the binding of old city accounts.

Karl Bartsch in a communication notices the peculiar use of the diphthongs *ei* and *ai* in the indefinite article as it occurs in the Austrian dialect Heinrichs des Teichners (1350-77) in which the article spelt *ein* stands before accented, while *ain* generally before unaccented syllables, and concludes from it "Dass *ei* angewendet wird bei geschwächter logischer Betonung, *ai* bei betontem *ein*; dass mithin *ai* von beiden Bezeichnungen der stärkere und gewichtigere Diphthong ist."

The first part of the second number closes with minor communications from Bartsch regarding a fragment inserted on the last leaf of the Cologne MS. of Wirts Wigalois and a Wurmsegen from a MS. in the library of Count Buoncompagni in Rome.

The book-notices commence with a criticism of W. Wilmann's Beiträge zur Erklärung und Geschichte des Nibelungenliedes, Halle, 1877, by Hermann Fischer. F., after rendering homage to the acumen displayed in the work, comes to the conclusion that he cannot agree with the results reached, and in eighty pages (including continuation in the third number of the Germania) explains his reasons for dissenting. The work goes bravely on, for surely this review of Wilmann's book shows that the end of the Kampf um der Nibelunge hort is still far off, and we may expect to see the proud array of some hundred and more gentlemen that in Germany alone have entered the lists with book and pamphlet considerably augmented. Hermann Fischer, the writer of Forschungen über das Nibelungenlied seit Karl Lachmann, Leipzig, 1874, belongs, as regards the Nibelungen question, to the Bartsch school. H. Paul has a favorable criticism of Osthoff and Brugmann's Morphologische Untersuchungen auf dem Gebiete der indogermanischen Sprachen, 1 Vol. Leipzig, 1878. Bartsch reviews the fourth edition of J. Grimm's Deutsche Mythologie, Berlin, 1875-78, Philipp Wackernagel's Deutsches Kirchenlied von der ältesten Zeit bis zu Anfang des XVII Jahrhunderts, 5 Vols., Leipzig, 1864-77, and Philipp Strauch's Offenbarungen der Adelheid Langmann, Klosterfrau zu Engelthal, Strassburg, 1878. H. Lambel favorably criticises L. Blume's essay, Ueber den Iwein des Hartmann v. Aue, Wien, 1879. Two extracts from a Rostock MS. of the fourteenth century finish the second number.

In the third number E. Wilken has a valuable paper on Alliteration, in which he examines at great length the accent theory in alliterative verse as treated in F. Vetter's Zum Muspilli und zur germanischen Alliterationspoesie. Wilken, although agreeing with Vetter in his opposition to the Lachmann theory, which gives to each hemistich of the Hildebrandslied four grammatical accents (applied by Mühlenhoff to the rest of O. H. G. alliterative pieces), does not think that V. has succeeded in bringing conclusive proof for the two-accent theory, and holds that the fundamental questions concerning old Germanic versification are still too unsettled to admit of a positive conclusion on that score.

Under the heading Deutsche Nativität des XII Jahrhunderts, F. König presents us with the text of a fragment probably dating from the end of the twelfth or commencement of the thirteenth century, found in the Munich library, and Bartsch produces the beginning of a Margarethen-Legende found on a leaf of

the *Weltchronik* of Jansen der Enenkel in the Royal Library at Berlin. B. places the original of the legend in the twelfth century, and supplies a corrected text and remarks.

Fedor Bech follows with emendations Zu *Parzival*, and Bartsch with some verses of the twelfth century from a Munich MS.

A. Nagele continues from the second number *Zur Chronologie der Sprüche Walther's*, specially directed against Menzel's views as to the time of Walther's presence at the court of Vienna.

Adalbert Jeitteles, in referring to Birlinger's paper, *Bairische Besegnungen* (first number), furnishes texts of similar and additional matter from an Innsbruck MS. of the fourteenth century.

Hermann Fischer closes his review of Wilmann's book *Beiträge zur Erklärung und Geschichte des Nibelungenliedes*, and A. Edzardi examines Ernst Wilken's publications, *Prosaische Edda im Auszuge nebst Volsunga Saga und Nornagestháttir*, Vol. I, Text, and *Untersuchungen zur Snorra-Edda*, 1877-78, Paderborn. Edzardi's criticism of the first work is not favorable, but he finds the *Untersuchungen* "besonnener und brauchbarer."

Hugo Gering's *Finnbogasaga hins ramma*, Halle, 1879, and *Chants populaires flamands avec les airs, notés et poésies populaires diverses recueillies à Bruges*, par Adolphe Lootens et J. M. E. Feys, Bruges, 1879, are criticised favorably by Oscar Brenner and Felix Liebrecht respectively.

Otto Behagel reviews L. Bock's *Ueber einige Fälle des Conjunctivus im Mittelhochdeutschen*, Strassburg, 1878. In examining syntactical peculiarities, two modes of proceeding are possible. The first, the descriptive, notices *when* certain constructions make their appearance first; the second, the historical, shows *how* out of one construction another gradually developed, in other words, this mode traces syntactical peculiarities back to their origin. From the first standpoint Behagel thinks the pamphlet a valuable contribution; not particularly so, however, from the second, contrary to the opinion of the reviewer of the essay in the *Augsb. Allg. Zeitung*.

The third number closes with short communications from Köhler, Bartsch, Behagel, Hosäus, Birlinger and Freybe.

The fourth number begins with a paper of Reinhold Köhler, *Von den zwei Sanct Johannsen*. K. shows that the story of the two nuns quarrelling as to the greater sanctity of St. John the Baptist or St. John the Evangelist, and the subsequent vision of the two nuns as it is stated in the poem of Heinzelein von Konstanz (1298), has a corresponding narrative in the *Dialogus Miraculorum* of Cäsarius von Heisterbach (who died in the fourth decade of the thirteenth century), and there it is said to have happened in a convent of the diocese Treves. This was not known to the editors of Heinzelein (F. Pfeiffer and others). The actual stories only differ in time and circumstance of the vision, and as Heinzelein himself says:

"Daz selbe mære ist niht gestift . . .
Ich las ez eben üz der schrift."

Köhler considers it likely that the *Dialogus* of Cäsarius is the very 'schrift' referred to by the poet. K. adds that the same story is also related of two clergymen, and in connection with it furnishes matter not heretofore noticed.

A. Nagele has additional matter in support of his views touching Walther v. d. Vogelweide and the imperial court of Vienna, treated in second and third numbers of the *Germania*, *Zur Chronologie der Sprüche Walthers*. The paper is prompted by Dr. Zarncke's essay *Zur Waltherfrage*, read before the philological division of the Royal Saxon Society of Sciences in March, 1878, and fixes the time of a certain transaction between Walther and Bishop Wolfer von Passau.

Emil Weller, in *Nachlese zu Gödekes Grundriss und Weller's Annalen*, gleans a number of poetical productions of the fifteenth and sixteenth centuries from Weizel's thesaurus (Leipzig, 1870), W. v. Maltzahn's library and other sources, some of which have not been known.

R. Bechstein points out a serious error of the printer in the splendid collection, *Altdeutsches Liederbuch* (Leipzig, 1877), of Franz M. Böhme, not noticed by either Schnorr v. Carolsfeld or Bartsch in their respective reviews of that work (*Archiv* 8, *Germania* 23). The well-known hymn "Warum betrübst du dich mein Herz," was formerly in all German hymn-books assigned to Hans Sachs, and in Philipp Wackernagel's *Deutsches Kirchenlied*, first edition, 1841, figured under that authorship. Goedeke, in his *Grundriss* (I, 340) first gave closer attention to this hymn, and says: "Die Ungenauigkeit der Reime weist kaum auf Hans Sachs, etc." "In seinen Handschriften ist es nicht nachgewiesen." In Koberstein, ed. Bartsch (Leipzig, 1872), I, 322, 43 it reads: "Das Lied ist jedoch wohl nicht von ihm," and P. Wackernagel, in his last edition of the *Kirchenlied*, corrects his statement in the first by placing the hymn among those of which the authorship is not known. The printer of Wackernagel's work carried the name Georgius Aemilius Oemler, which correctly headed the preceding columns, to the following containing hymns of doubtful authorship; among them the hymn in question. Böhme, led astray by this error, quotes Oemler as the author. Wackernagel, however, does note the mistake in his own book (page 1184), although not quite correctly, for instead of "Seite 123-128 sind die columnentitel zutilgen," it should read "123-130," etc. The origin of this misstatement with regard to the Hans Sachs authorship lies, according to Wackernagel, with Prof. J. M. Dilherr, of Nürnberg, who, among other errors in his hymn-book of 1654, committed this one also.

C. M. Blaas publishes a Märchen from the Bohemian Forest, *Vom unzufriedenen Wolf*, communicated to him by J. Pranzhofer, seventy-one years old, and a native of those mountains, who had heard it when a child from his grandmother. It resembles the story of the wolf's dream in J. W. Wolf's *Deutsche Hausmärchen*, but is longer and perhaps older, (cf. *Reinardus vulpes*, *Reinecke vos*).

Blaas continues with a minor paper on a passage in Konrad von Megenburg's *Buch der Natur* (ed. Pfeiffer), concerning the cuckoo's and hoopoo's companionship, which makes one think of the common saying in Low-Germany, "Der Kukuk und sein Küster," made familiar to all Germany through the line in M. Claudius' *Rheinweinlied*, "Dann tanzen auch der Kukuk und sein Küster."

Theodor Gelbe has *Ein Kinderspiel aus dem Elsas*, that in the verses chanted by the children at the play has the following:

"Sperret auf, sperret auf, die Thore auf,
Der König *von Sachsen* wird kommen."

G. learns that the play is much older than the present Kingdom of Saxony, and very aged persons in Strassburg maintain that the song is very old, that it reaches back several hundred years (?) - A king of Saxony in the mouths of Alsacian children! Is this a reminiscence of Marshal Saxe or even of the Saxon emperors?

A. Jeitteles, from his collection of Styrian folksongs (to be published in a few years), follows with some fescennine songs in addition to those given by Liebrecht in the first number of the *Germania*, and R. Sprenger sends *Kleine kritische Beiträge zu den altdutschen predigten aus dem Benedictinerstifte St. Paul in Kärnten*, (ed. Jeitteles,) zu Freidank und zur Erzählung von zwei Kauffleuten (*Zeitschrift für deut. Philologie*, VII).

Bartsch closes the first part of the fourth number with the beginning and end of a poem found among other Old-German poems in a paper MS. of the fifteenth century in the library of Lord Ashburnham, mentioned by G. Waitz, im neuen Archiv der Gesellschaft für ältere deutsche Geschichtskunde. From the burthen of the beginning it seems to refer to Henry the Lion.

The book notices of the fourth number contain favorable reviews by Fedor Bech of Karl Pickel's "Das heilige Namenbuch von Konrad von Dangkrotzheim," in *Elsässische Literatur denkmäler aus dem XIV-XVII Jahrhundert*, ed. E. Martin and E. Schmidt, I Vol., Strassburg and London, Trübner; and by R. Bechstein of B. Bergemann's inaugural dissertation, *Das höfische Leben nach Gottfried von Strassburg*, Halle, 1876. Bechstein further calls attention to the excellent biographical sketch, Philipp Wackernagel, nach seinem Leben und Wirken f. d. deutsche Volk und d. deutsche Kirche, by Dr. L. Schulze, Leipzig, 1879.

The fourth number closes with a bibliographical survey, *Erscheinungen auf dem Gebiete der germanischen Philologie im Jahre 1878*, by Karl Bartsch in Heidelberg, assisted by K. Gislason in Kopenhagen, Möbius in Kiel and Södervall in Lund, followed by an index to the 22d, 23d and 24th Vols. of the *Germania*, and a list of contributors and their contributions for Vols. 13-24 of the *Germania*, and for Vols. I-II of the *Germanistische Studien*.

C. F. RADDATZ.

ENGLISCHE STUDIEN. Herausgegeben von DR. EUGEN KÖLBING. I Band. Heilbronn, 1877.¹

The editor and publishers of 'Englische Studien' issued their prospectus in October, 1876, and formulated their design with still greater exactness in the circular dated in December of the same year, and prefixed to the first number of their publication. According to this later prospectus they propose to publish

¹ In pursuance of the plan followed in the case of the 'Revue de Philologie,' and in that of the 'Anglia,' the report of Kölbing's 'Englische Studien' begins with the beginning. A summary of the several volumes of the 'Anglia' will appear in the next number.

B. L. G.

essays in English philology, whether dealing with grammar or the history of literature, unedited texts and such as might be difficult of access, communications about MSS., and the like. Besides, they announce themselves ready to accept longer articles, whether written in German, English, or French. Books, dissertations and programmes are also to be reviewed. Co-laborers are exhorted to render their assistance, that 'Englische Studien' may become at the same time a substitute for the English part of the 'Jahrbuch für romanische und englische Sprache und Litteratur,' and an independent journal of high excellence. Each volume is to contain 2-3 numbers of 10-15 sheets each, and the dates of publication will depend upon the abundance of material.

I. Of seven articles in the first number, five are furnished by the editor, the other two, Nos. 5 and 6, being by Felix Liebrecht and A. Buff respectively.

The first paper is entitled *Zur Textkritik des Ormulum*. Kölbing arrives at the conclusion that the *Ormulum* is better edited than the *Ancren Riwe*, but that a number of errors remain to be eliminated. In the course of his investigations, extending over about fifteen pages, he notes several misreadings, for the most part of minor importance, and discovers that White has sometimes mistaken a curl standing over a vowel for a regular breve, when it is in reality a distorted *n*.

He next discusses The later English Form of the *Theophilus Legend*. At the beginning Kölbing refers to his article in the *Beiträge zur vergleichenden Geschichte der Rom. Poesie und Prosa des Mittelalters*, Breslau, 1876, entitled 'Ueber die englischen Fassungen der Theophilussage.' The introduction is mainly devoted to a comparison of two versions of the legend, one in Latin prose and the other in French verse, both of which were discovered by the author in the British Museum. There are three MSS. in English, Cod. Harl. 4196, Cott. Tib. E. VII, and the famous Vernon MS. The first and third of these Kölbing prints in full. The *Theophilus* is found to bear a marked resemblance to Hampole's *Pricke of Conscience*, in respect of metre, style and vocabulary.

The third paper, also by Kölbing, is headed *Zwei Mittelenglische Bearbeitungen der Sage von St. Patrik's Purgatorium*. There are two versions of the legend in Latin, four (possibly five) in French, and three in English. Two of the English versions are printed at length, the third and oldest having been first edited by Horstmann, *Altenglische Legenden*, Paderborn, 1875. The introduction is intended as a sort of supplement to Wright's monograph on *St. Patrick's Purgatory*, London, 1844. An extended comparison of the various texts is made, with a view to determining the relation existing among the versions, but the results are mostly negative.

Kölbing follows with an article on the Middle English poem, *Lybeaus Disconus*. Ritson edited it for the first time in his *Metrical Romances* from the Codex Cott. Calig. A. II in the British Museum. A second copy of the poem exists in the National Library at Naples. This Naples MS. has been compared by Kölbing with Ritson's text, with the *editio princeps* of the French original (*Le bel inconnu ou Giglain, fils de messire Gauvain, par Renauld de Beaujeu*, Paris, 1860), and with the M. H. G. Wigalois (ed. Fr. Pfeiffer, Leipzig, 1847). The interdependence of the versions is investigated, and an effort made to determine the value of the Naples MS.

Kölbing next occupies about a page in pointing out the correspondence between On god Oreisun of ure Lefdi and the Anglo-Saxon Phoenix.

F. Liebrecht contributes some interesting notes on Folk-lore, under the following heads: Godiva, Skimmington, Three souls (*i. e.* vegetative, animal and rational), English, Scottish and Irish superstition, and Kiltgang.

The first number concludes with an article in English by A. Buff, entitled The Quarto Edition of Ben Jonson's 'Every Man in his Humour.' Buff's English style is clumsy and unidiomatic, and some of his sentences exhibit an open disregard of grammatical principles.

II. A. Buff opens the second number with an article of twenty-five pages in length, in which he discusses the authorship of a tract commonly ascribed to Sir Walter Raleigh, arriving at the conclusion that it was written by a certain John Keymour.

F. H. Stratmann furnishes some Emendations and Additions to the Old English Poem of 'The Owl and the Nightingale.'

E. M. Thompson supplies three Scraps from Middle English MSS., consisting of a short moral poem, the Apostles' Creed and the Lord's Prayer.

In an article on Chaucer's Legend of St. Caecilia (pp. 215-248), Kölbing advances the proposition that its source is not the *Legenda Aurea* of Jacobus a Voragine, as hitherto believed. His researches lead him to the conviction that Chaucer made use of a version, the first part of which is almost identical with the corresponding passages of the *Legenda Aurea*, while the second is much fuller and exhibits occasional discrepancies. Kölbing agrees with Ten Brink in believing that this poem (commonly known as The *Seconde Nonnes Tale*) is to be referred to the beginning of Chaucer's second, or Italian period. That Chaucer employed neither of the two English lives of the saint is the opinion of Kölbing; the text of one of them forms the second division of the article. The third part is entitled Chaucer and Caxton, and contains several quotations from the two works, a comparison of which leads to the following probable result: Caxton, at the time of writing his *Golden Legend* in 1483, had not only read Chaucer's poem, but was so thoroughly conversant with it that, in several places, instead of making a new translation, he availed himself of his master's phrases with entire unconsciousness that they were not his own. Kölbing closes with pointing out the necessity for a critical edition of the *Acta Sanctorum*.

J. Koch makes a valuable contribution to Chaucerian criticism. After comparing various passages of the *Knights Tale* and the *Teseide* of Boccaccio, he sums up the results as follows:

1. The description of the Temple of Venus in the Assembly of Foules is (exclusive of the last strophes) an unmodified component of the first draft of Palamon and Arcite.

2. Chaucer has inserted in *Troilus and Cressida* those strophes of Palamon and Arcite which describe the ascension of Arcite.

3. Those passages of the *Knights Tale* which are most immediately dependent upon the *Teseide* are, in all probability, not borrowed directly from the latter, but from the original version by Chaucer, and may therefore pass as modified fragments of the latter poem.

The second half of the essay begins with an attempt to ascertain the chronology of certain of Chaucer's poems. 1381 is assigned as the approximate date of the Assembly of Fowles, which is thereupon brought into relation with the negotiations for a marriage between Richard II of England and Anne of Bohemia. Regarding Chaucer's employment of the name Lollius, Koch is inclined to believe that it must be imputed to error or carelessness, and not be regarded as an attempt at deception or mystification. Finally, Koch would deny with Sandras, *Étude sur Chaucer*, p. 135, that Chaucer was acquainted with the Decameron of Boccaccio.

C. Horstmann prints *The Vision of Saint Paul* from MS. Vernon Fol. 229. This is a later form of the poem as found in MS. Laud 108, and published in Herrig's *Archiv* for 1873. The dialect is East Midland with Northern admixture. MS. Laud is completed, explained and corrected by the legend as contained in MS. Vernon. Horstmann also contributes *The Legend of Eufrosyne*, from MS. Vernon Fol. 103. His ability and minute accuracy are well known and require no comment.

Francis A. March's paper on Anglo-Saxon and Early English Pronunciation follows, being reprinted, with a note of explanation, from the *Transactions of the American Philological Association* for 1871.

F. Bobertag contributes a long article on Fielding. His criticism is at the same time sympathetic and incisive.

Under the head of Book Notices, Albert Stimming reviews Theodor Wissmann's *King Horn*, originally published in *Quellen und Forschungen*, collected by Ten Brink, Scherer and Steinmeyer, No. XVI.

III. The third number contains, as its opening paper, an article by Francis A. March, entitled *Is there an Anglo-Saxon Language?* Like the paper on Anglo-Saxon and Early English Pronunciation, it is reprinted from the *Transactions of the American Philological Association*. Prof. March's reputation, which is deservedly high, will give his views great weight. With Grein in *Anglia* I he defends the use of the expression by convincing arguments.

H. Varnhagen supplies (pp. 379-423) *Contributions to the Exegesis and Textual Criticism of Dan Michel's Ayenbite of Inwyt*. The translator has followed the French original with slavish accuracy. There are three French MSS. in the British Museum, and four prose translations into English still exist, the Ayenbite not being counted. Varnhagen's criticisms only touch the more important passages, and chiefly those contained in Mätzner's *Altenglische Sprachproben*.

F. H. Stratmann proposes *Verbesserungen zum Havelok*, to the number of nineteen.

Reinhard Mosen next discusses (pp. 425-456) *Thomas Otway's Life and Works*, with especial reference to the Tragedies. Eleven pages are occupied with the story of his life, and the remainder to a consideration of his Tragedies, which are taken up in the following order: *Alcibiades*, *Don Carlos*, *Titus and Berenice*, *The History and Fall of Caius Marius*, *The Orphan*, and *Venice Preserved*.

F. Bobertag contributes (pp. 456-480) a very readable article on Pope's Rape of the Lock. Alessandro Tassoni (1565-1635) created the heroï-comic poem. His *Secchia Rapita* appeared in 1616. Boileau followed, with *Le Lutrin* (1672-1683), and Pope's burlesque was composed in the year 1712. Tassoni's poem is analyzed at length, and the author proceeds to consider how the new genus of poetry was established by his still greater successors, but breaks off in the middle, reserving the conclusion of his paper for another number.

Under the head of Book Notices, Karl Körner criticises Dederich's *Historische und Geographische Studien zum Angelsächsischen Beowulfliede*, (Köln, 1877), Botkine's *Beowulf* (Paris, 1876), and Sweet's *Anglo-Saxon Reader*, (London, 1876). He finds that Dederich lacks thorough philological training, passes lightly over Botkine's brochure, and praises Sweet's Reader in somewhat measured terms, after criticising a few points in detail. F. Lindner notices Sattler's *Beiträge zur Englischen Grammatik*, and Fitzedward Hall on the English adjectives in *-able*, London, 1877. Kölbing reviews three recent contributions to the history of English literature: Ten Brink's admirable first volume, Morley's *First Sketch*, and Klein's *Geschichte des englischen Dramas*. O. S. Seemann follows with notices of Dowden's *Shakspeare*, a critical Study of his Mind and Art, (London, 1876), and of two German studies of Hamlet, the first by Dr. Hermann Baumgart, and the second by Dr. Heinrich von Struve. F. Bobertag reviews Albrecht Deetz's *Alexander Pope*, (Leipzig, 1876,) and Kölbing closes the Book Notices with a passing mention of *The Choice Works of Dean Swift*, (Chatto and Windus, 1876).

Among the appended Miscellanea is a brief account of Grein's useful but bitter life and the labors which made him eminent, contributed by E. Stengel, of Marburg.

ALBERT S. COOK.

REVUE DE PHILOGIE, IV, 1.

I. pp. 1-14. The New Fragments of Euripides and other Greek Poets, by Weil. (See report of Rhein. Museum in this Journal). (1) Cobet, in order to explain the total absence of poetical expressions in the fragment of Euripides, advances the theory that it belongs to a play based upon the occurrences of private life, and that the play, perhaps, in some scenes resembled a satyric drama. Weil takes up this theory, and after a brief discussion concludes that the present fragment is nearer the tragic than the satyric style. He then shows that it must have belonged to one of the plays known to us by name. As the fragment represents a father as annulling the marriage of his daughter, Weil shows that, while under certain circumstances that might have occurred at Rome, there is no evidence that an Athenian father had this power. Hence he infers that the father in this case exercised another power—that of king. From this, and from something which he regards as an allusion to a political offence (showing that the parties were not private citizens), and also from what he considers a threat (in the last verse) on the part of the wife and daughter to commit suicide, he concludes that the fragment belongs to a tragedy proper, which he

thinks is the *Temenidae*—a theory which he briefly defends. Then follows a discussion of the reading of a few passages in the fragment. (2) A fragment of a tragedy in the same papyrus. Discussion of the question whether the fragment is one continuous speech, or is to be divided into two. (3) Various observations on the remaining portions of the papyrus—fragment of a comedy, and two epigrams.

2. pp. 15-16. Note on the Carmen Saliare, in which L. Havet emends some of the glosses in Festus (Müller, p. 205).

3. pp. 17-24. Lectiones Xenophontaeae, by H. van Herwerden. Fifty conjectures and emendations.

4. p. 24. In Quint. X 1, 66. Thurot changes *tragoedias* into *tragoediam*.

5. pp. 25-29. On *-que, -ve, -ne* after short *-e*, by Al. Harant. A comparison of the Latin of certain modern commentators with classic Latin will convince any one that the ancients for the most part consciously avoided this combination. Harant thinks that Quicherat is the only one who has remarked this fact. [It is quite familiar to me, and is alluded to in one of my papers read before the Phil. Association in July, 1879; but I am unable to say whence I learned it. Nearly ten years ago I saw it in the Va. Ed. Journal; but it was not new to me then. I never read Quicherat until two years ago.] Quicherat confines his observation to poets. Harant applies it to prose. [I have done the same, incidentally, for many years.] He finds no exception in Sallust, Velleius Paterculus, Q. Curtius, Pliny the Younger, Florus, Justin, Cicero (Orations), nor in Catullus, Vergil, Ovid, Phaedrus, Persius, Juvenal. In Varro the only exceptions are in quotations. In Terence one, Horace one, Caesar one, Hirtius one, Columella two, Propertius two, Tibullus three, Cato four (*benegue* four times), Nepos five, Plautus fourteen, with *elision in nearly every instance in all these authors*. The following admit it, even without elision: Lucretius twenty-seven, Aulus Gellius forty-four, Bellum Afric. twelve. When there is but one example in a large work we must suspect an error in copying. [What, then, makes the *elision* so universal? H.] The author removes all the instances from Livy but one, and that one occurs in an old formula. In the Augustan age, to judge from the authors examined, the license had virtually ceased.

6. p. 29. Note on Livy, V 42, 6, by O. Riemann.

7. pp. 30-34. King Darius' Accident (Herod. III, 129-130), by Docteur J. Geoffroy. A very acute discussion of the question whether the accident was a sprain or a dislocation, and of the exact import of several expressions in the passage.

8. p. 34. Defense of *-iere* for *-ierunt* in perfects in *-ivi*, by O. Riemann.

9. pp. 35-51. On Cic. de Finibus, by O. Nigoles. Discussion of an imperfect collation of a MS. employed by Madvig in his edition. An article of great importance for editors of this work.

10. pp. 52-58. Appointment of Athenian Archons, by Jules Nicole. M. Fustel de Coulanges maintains that the archons were from the first chosen by lot. Nicole endeavors to show that this cannot be inferred from the passages employed by F. de Coulanges, and replies to his various ingenious attempts to explain away the difficulties, and brings forward from Aristotle tolerably plain

testimony for regular election of archons in early days. He admits, however, that F. de C. has shown that choice by lot was rather aristocratic than democratic. The question when and how the choice by lot began he proposes to discuss in a future article.

11. p. 58. Notes on Grammar, by O. Riemann. (1) Contrary to Zumpt's statement that *inferior, posterior, (superior)* always take the abl., we find *inferior quam* several times in Cicero, and *posterior quam* in Sallust (Jug. 85, 12.) In the latter example the abl., indeed, could not have been used. (2) Οὐδέτερος = οὐδ' + ἕτερος is opposed to the etymology οὐδέϊς = οὐ + δέϊς. (3) τιμηθῆσθαι (found only twice, once in Thucyd. and once in Demosth.) is not to be rejected; for we find τιμηθ[ῆσ]ται, C. I. A. II 576.

12. pp. 59-67. A Friend of the Emperor Claudius, by E. Desjardins. Two sets of fragments of Latin inscriptions of the first century are put together, one set forming the first part of an inscription, and the other forming the latter part of another, a portion common to both indicating that they were in substance the same. Desjardins ingeniously restores both inscriptions, which prove to be in honor of L. Vestinus. Some interesting details.

13. pp. 67-68. A MS. of Corbie, by Omont. Rediscovery and collation of the lost MS. of No. 719 of Riese's *Anthologia Latina*.

14. pp. 69-80 with 91. On the Latin Anthology, by É. Chatelain. Origin of the so-called fragments of Gallus (Riese 914-916). Riese regrets that he admitted these into his collection, believing now with Wernsdorf that they are not ancient. Chatelain shows that they are the work of a forger of the 16th century. Then follows collation of MSS., emendations, &c., for 672, 763, 779, 788.

15. pp. 81-91. Palaeographic Notes, by Charles Graux. (1) A fragment of Sappho in Choricus. (2) Ink with metallic base in ancient times. Graux proves that the principle was known in the second century *before* Christ, blue vitriol being used where we use green vitriol. Many interesting details. (3) A criticism of the fac-similes of MSS. of Wattenbach and Velsen. A serious error pointed out in reference to a Florentine MS. of Plutarch. (4) Demonstration that the only remaining *bombycinus* (see report in last number) of supposed early date does *not* belong to the year 1095, that being the date of the original work. (5) Beautiful restoration of the most important MS. of the Greek military authors, the fragmentary Parisinus 2442 and the fragmentary Barberinus II—97 (in Rome) being found by Karl Konrad Müller to be complementary portions of one and the same MS.

16. pp. 92-7. On the Use of the Words θέσει and *positione* in Prosody, by Ch. Thurot. The author shows that φύσει and θέσει (*natura, positione*) are derived from the post-Aristotelian philosophy, and the Greek terms always retained their original meanings, while the Latin *positione* at first had this meaning, but lost it in the course of time. The article discusses the whole subject of *position* historically, showing that (as far as the author can learn) until the 10th century the *syllable* and not the *vowel* was always spoken of as being *made* long.

17. pp. 97-9. Apropos of the Auditorium Maecenatis, by G. Boissier. Mau having protested against this designation of the structure in question, and having expressed the opinion that the supposed seats were merely destined for

the reception of flower-pots, Boissier, leaving this special question to archaeologists, produces evidence that public lectures, recitations of poems, &c., were held in theatres, public or private (Hor. Ep. I 19, 41; Ov. Trist. IV 10, 55; Juv. VII 46; Sidon. II 9).

18. pp. 100-104. Supplementary to Frigell's Collocatio codicum Livianorum, Pars I, libros I-III continens, by O. Riemann. To be continued.

19. pp. 105-112. Book Notices, by E. C. and O. R.

M. W. HUMPHREYS.

ZEITSCHRIFT FÜR ROMANISCHE PHILOLOGIE. III Band. 4 Heft.

I. Förster, W. Beiträge zur romanischen Lautlehre. *Umlaut* (eigentlich Vocalsteigerung) im Romanischen. A most important contribution to our knowledge of neo-Latin phonetics. A law of vowel change discovered similar to the *umlaut* in Zend, Keltic and German.

This study is divided into two parts, (A) *umlaut* by means of the vowel i, (B) *umlaut* by means of u. In this No. of the Zschft, A alone is taken up under the following three headings, of which No. I is treated in detail, while Nos. II, III are only sketched.

I. Influence of post-tonic on the tonic vowel, whereby the whole vowel-system is pushed up one point on the scale. (Das eigentliche Umlautsgesetz.)

II. Analogous influence of certain consonants on a preceding (tonic or pre-tonic) vowel.

III. Supplement (Vocalsenkung), i. e. Lat. ē ō, through the influence of following i, fall one point on the vocal scale and become e, o instead of ē, ō.

Results of the investigation under I:

- | | | |
|-----|--|---------|
| (1) | Vulg. Lat. á (class Lat. ā, ă) + i = Romance | é + i |
| (2) | “ “ é (“ “ ē) + i = | “ é + i |
| (3) | “ “ é (“ “ ē, i) + i = | “ í + i |
| (4) | “ “ ó (“ “ ö) + i = | “ ó + i |
| (5) | “ “ ó (“ “ ō, ū) + i = | “ u + i |

II. This consonant may be (1) a nasal, (2) palatal, (3) sibilant. (1) Fr. e + n, *cha-ine*; ö + n, Ital. *lungo*: ö + n, Ital. *cruna*; ü + n, Ital. *pungo*, (2) ʃ in Fr. *mouiller*, (3) *raisin*, *brebis* (?).

III. Results (1) ē + I = e; (2) ō + I = o, also ü + I = o. Examples (1) *fēria* = Ital. *fiēra*, (2) suffix -ōrium -ōria Fr. *gloire*
-ūrium, Dürum = *Duero*.

II. A. von Flügi. Ladinische Liederdichter. Review of the leading characteristics of style and composition in the six poets who have given special prominence to modern Ladin literature, viz. Piderman, Sandri, Conradin von Flügi, Pallioppi, Caratsch and Caderas. The modern epoch of Ladin poetry has cut loose from the religious system of the last three centuries. The oldest member of the present school, Piderman, is chiefly known for his Folks-songs. His follower, Sandri, stuck closer to the contemplative side of poetic art, and some of his productions, especially his song, *Eu sun üna giuvnetta*, became very pop-

ular. A younger contemporary of the latter, Von Flugi (1786-1874), whose poetic creations extend over more than half a century, was the Wm. Cullen Bryant of the Upper Engadine and the first of his country to *publish* a collection of his poems. Pallioppi appeared before the world as poet a couple of decades after Von Flugi, and immediately rose to the highest fame in poetic composition. As a thoroughly scientific linguist he has contributed much to our knowledge of the Ladin dialects; as a perfect master of his own idiom and controlling the most diverse forms of verse, he has shown us in his odes, sonnets and classic-verse measure the highest excellence of thought clothed in terse, pithy language, which, in many cases, can be fully appreciated only by the inhabitants of the Engadine. In 1865 two poets appeared about the same time—Caratsch and Caderas. The former is a jolly, jovial character, full of wit and humor suited almost exclusively to the modes of thought of his home-people in Upper Engadine; the latter is the Heine of E. Switzerland. Meditative, melancholy, often extremely gloomy, he represents the reflective side of the Swiss nature. He is the favorite song-writer of to-day, and his poems are characterized by their sweet melody and lucid diction. Lower Engadine has taken no part in this striking literary renaissance which is so rapidly developing in Upper Engadine.

III. *Jacobsthal, G.* Die Texte der Liederhandschrift von Montpellier H. 196. Diplomatischer Abdruck. The author is a writer on music, not a Romance scholar, and therefore gives us here nothing but an apograph of the celebrated MS. H. 196, Bibliothèque de la faculté de médecine de Montpellier. Ten pages are taken up, before starting us with the text, with numerous details about the size of the MS., the kinds of letters it contains, the signs used in writing, the relations of the musical parts, etc., etc., most of which are much more clearly and succinctly stated in Coussemaker's superb 4to vol., *L'art harmonique aux XII et XIII Siècles* (Paris, 1865), a work devoted almost exclusively to a study of this MS. from a musical point of view. In a treatise entitled *Mensuralnotenschrift des XII und XIII Jahrhunderts* (Berlin, 1871), Jacobsthal prepared the way for a study of the oldest musical compositions arranged for several voices (mehrstimmige vocalcompositionen). It is this study that he has undertaken, based upon the Montpellier MS., and confined to the influence of verse on melodic coördinations or to the articulations of melody as being of a purely technical, musical nature. It is his hope by this preliminary investigation to throw some important light on the origin of metre and rhyme, and on their intimate relations with music proper. Ten Brink and Studemund have looked through the text—a guarantee for the correctness of it wholly sufficient for special Romance students.

As nothing is said here of the particular character of this MS., it may be well to add that the discovery of it is one of the most important of modern times, not only for musical archeology but also for the literature of the middle ages. It is essentially a *codex of music*, with the regular five-line staves and heavy square notes of the old style, accompanied by interlinear texts as mentioned further on. It was written in the first half of the 14th century, is of 4to size, in vellum, and contains about 600 specimens of language, of which 130 are in Latin and the rest in Langue d'oïl (*i. e.* French of the north), whose

authors were mostly Trouvères of Artois, Flanders and Hainaut. The general character of these compositions is the *genre léger*, consisting of strophes and couplets, known as *pastourelles*, *motets*, *chansons*, *rondeaux* and *conduits*. It contains 330 harmonic (vocal) compositions, comprising all the various kinds of vocal music of the 12th and 13th centuries, and all of which are anterior to the last third of the 13th century. We find here 19 four-part, 245 three-part and 66 two-part pieces. Before the discovery of the MS. no four-part compositions were known. Double counter-point, known at this time under the name *repetitio diversae vocis*, was denied to the mid-age musicians by leading writers on music, (cf. Fétis, *Biographie universelle des musiciens*, t. II, p. 381). Here we have three most important examples of considerable length in this sort of musical composition. The Trouvères were regarded only as *mélodistes* (inventors of melody); they are here shown to have been also *harmonistes* (authors of several-part pieces). The MS., moreover, enables us to present a complete work on the origin and first developments of harmony. In the above-mentioned treatise by Coussemaker, he gives us only 51 extracts from the language of the Codex. It is, therefore, a source of congratulation to Romance scholars that they are soon to have the texts in their entirety laid before them in J.'s faithful word-for-word copy.

This MS. belonged originally to the celebrated MS. collection of Bouhier, president of the Dijon parliament († 1746), was first mentioned in *Journal des Savants* for 1842, but its contents not known till 1851, through the distinguished labors of the renowned Théodore Nisard (L'abbé Théodule Normand).

MISCELLANEOUS.

I. *Coronini, K. Graf*. Ueber eine Stelle in Dante's Inferno, (I 28, 29.) According to C. *Ripresi via per la spiaggia* means, that the poet started off on level ground. This, however, is in direct contradiction to the following verse, on which v. 29 depends, and which explains the *mode* of the action, *Si ch'è più fermo sempre era'l più basso*. Now, if the words *più basso* mean anything at all, they must refer to one foot being lower than the other during the act of walking. Such thing is inconceivable on a perfectly level plain; besides, verses 13, 14 represent the poet *arrived* (*giunto*) already at the foot of a hill, and v. 31 confirms the idea that he had *actually begun* to mount—(ed ecco, *quasi al cominciare dell'erta*). This new-fangled exegesis is absurd when the situation is carefully considered; the usual one, that the poet is *ascending* the slope, is common sense. Let us stick to it.

II. *Suchier, H.* Zu den 'Mariengebeten.' The learned linguist, Madam Carolina Michaëlis de Vasconcellos proposes a few emendations to S.'s work bearing the above title (Halle, 1877), published in O. Fr., Provençal and Old Portuguese texts. Gröber in his criticism of this work had suggested *ainda* for *ainda*, line 25. Madam de V. adds *ata* for *ate*, l. 5.; *soon* for *soou*, l. 15, as being the genuine O. Portuguese forms.

III. *Förster, W.* Romanische Etymologien (fortsetzung). Comprises Nos. 13-24 inclusive of a series of Etymologies begun in Zschft III 2. D. S. and L., found below, stand for Diez, Scheler and Littré respectively.

(1) *Ecentar* Sp. = insectare from insecō (D. inceptare). (2) *meuble* Mod.

Fr. = originally *mōvibilis*, from which, by contraction comes the vulg. Lat. *mō(v)bilis*. (D. S. L. *mōbilis*.) (3) *Lōbrege* Sp. = *lūbricus* (D. *lugubris*, with transposition). (4) *Nata* (cream) Sp. = *matta*, *i. e.* a covering (D. *natare*, 'das schwimmende'). (5) *Hoto* O. Sp. (surety, certainty) = *fultus*, vulg. Lat. *folturn*: vocalization of *l* gives Port. *foto*, Sp. *hoto*. (D. *fotus*, 'gepflegt'). (6) *Froisser* Mod. Fr. = *frustum* (first suggested by L.) whence Schuchardt got his type-form *frustiare*. The claims of S. ('Anhang,' 59), and also those in Romania III, 328, to being the original proposers of this etymology are false. (7) *Andare* Ital. = *vadere* through Sardin, *vandare*: hence the mixture of Ital. conjugation *andare* with the Lat. *vadere*. *Ambulare* is an impossible etymon phonetically; *addere* improbable in meaning. (8) *Eito* Port. = *actum*: cf. *peito* = *pactum*. (9) *Crueus* O. Fr. = *crudōsum*, not *cruels*, through vocalization of *l*. (10) *Maquiller* Mod. Fr. = O. Fr. *masquillier* from *maschera*. (S.'s *maca* does not exist; L. suggests nothing; D. does not treat the word.) (11) *Putto* Ital. = *pūtīdus*; all R. L.'s attach *bad* meaning to this word. Ital. alone has also a good one: orig. signification must, therefore, have been *bad* (D. S. L. *pūtus*). (12) *Nocchiere* Ital. = *navicularius* for Sp. and Ital. forms. *Navicularius* and *naclerus* must both be rejected for Fr. and Prov., which come, perhaps, from an old word found in inscriptions, *nauticarium*.

IV. *Tobler, A.* Romanische Etymologien. Six numbers: (I) *Otagē* Mod. Fr. = O. Fr. *ostage*, derivative from *oste* (*hospitem*) with the original meaning of *hostage*. There are two objections to *obsidaticum* as etymon, (1) passage of *d* into *t*. (2) Inexplicable how the R. L.'s fell upon a derivative, not present in Lat., from a word which never belonged to them. (II) *Cuisençon* O. Fr. = *conquisitionem* (*aufsuchung*), from which vulg. Lat. probably has a form *conquins'tjone*. (D.'s Provençal *cozensa* not tenable). (III) *Banquet* Mod. Fr. = dimin. of *ban* (originally *banc*), the bans (*aufgebot*), then a feast (*gastgebot*). (IV) *Malade* Mod. Fr. = *male habitus* (cf. *cornu* Roman III, 377), etymon supported by verbal derivatives from *malabitus* through the suffix *ic*. *Malabit'jare* gives us Prov. *malavetjar*, *malavejar*. From the verb comes the subst. *malavei*, *malavech*. From the adj. *malaute* comes *malautejar* just as O. Fr. *maladiier* from *malade*. (V) *Fandonia* Ital. = O. Fr. *fantosme* (*phantasma*): original *nt* became *nd* (*fregonde*, *frequentum*). Examples cited where the O. Fr. form has the same sense as the Italian (*bugia*, *favola*). (VI) *Deslear* Prov. = same meaning as O. Fr. *sei desleier* (Benoit, Wace), 'to break the law': occurs only twice and both times reflexive. [D.'s meaning, 'defame' (in Verruf bringen), not tenable.]

A. M. ELLIOTT.

RHEINISCHES MUSEUM, XXXV, 1.

I. pp. 1-38. Date of the Founding of Rome, by G. F. Unger. A long and torturing discussion of the most minute particulars, divided as follows: (1) Gründungsdata der vulgären Jahrrechnung. (2) Gründungsdata der wahren Zeitrechnung. (3) Mythisch-mystische Data. The article is of great importance for investigators of the subject, but for all others it is very uninviting; and yet it contains, here and there, isolated facts of great interest. One of

the chief objects is to show that 180 years (the assumed duration of one generation) enters directly or indirectly as a factor into most of the prehistoric periods according to the Romans.

2. pp. 39-55. On the Genuineness of the Phoenix of Lactantius, by Hermann Dechent. After alluding to the views of Riese and others, the author discusses: (1) the sources; (2) the relations of the author of the Phoenix to Christianity; (3) the question who that author really was. He shows that the author draws many of his ideas from the Bible, and that he views many things from the Christian standpoint. He also points out many correspondences between the poem and the prose works of the Christian father Lactantius, and concludes that he was the author. The article closes with an explanation of the passages which seem to indicate a heathen author, and a discussion of the exact date of the composition.

3. pp. 56-68. Contributions to the History of Greek Literature, by A. Daub. Article based on Suidas and Eudokia, comprising the following heads: (1) The historian Damastes and the sophist Polos. (2) Remarks on the life and writings of Pamphila. (3) On the writings of the rhetor Leon of Alabanda and the sophist Leon of Byzantium. (4) A work of the grammarian Diogenian. (5) Two works of Ephoros. (6) On the title of a work of Nikolaos Damaskenos. (7) Sopatros the comedian and Sopatros the *παρωδός*. (8) On some comedies of Sannyrion. (9-15) Emendations to Suidas.

4. pp. 69-73. Glossemata Latina, by Bücheler. A discussion of certain points connected with the book of Martyrus on B and V (Keil, *grammat. lat.* VII, p. 165 ss.), with brief discussion of Umbrian *buf kaleduf* and Oscan *casnar*.

5. pp. 74-97. New Fragments of Euripides and other Greek Poets (Blass) with a supplement (Bücheler). Weil has published (with partial photographs) a papyrus, written on both sides. On the front side is found: (1) 44 iambic trimeters of a lost play of Euripides; (2) 46 other trimeters by another hand; (3) by still another hand, some accounts of things delivered to the *Δίδυμοι* in the Serapeum at Memphis. The other side contains: (1) a second copy of the same fragment of Euripides, by another hand; (2) 20 elegiac verses. The accounts with the *Δίδυμοι* fix the date with some certainty at B. C. 161. The article before us then gives: (1) the text of the fragment of Euripides as restored by Weil and further improved by Blass, with MS. readings, and a discussion of Weil's views as to the proper location of the fragment (Eur. Temenidai); (2) a similar treatment of the remaining 46 trimeters which include (a) 8 verses, (5-13) of the *Medea*; (b) 23 trimeters of a lost tragedy, metre Aeschylean; (c) 15 trimeters of a lost comedy; (3) the epigrams, two of ten verses each, which are assigned in the MS. to Poseidippos. The fragment of 44 trimeters is assigned by the papyrus to Euripides, and the versification seems to corroborate that authorship. Some of these fragments are almost hopelessly corrupt, apparently from ignorance of Greek on the part of the copyists.

6. pp. 98-104. In *Herodianum Technicum Critica* (edidit Petrus Egenolf). Dindorf's edition of Herodianos' work *περὶ μονήρων λέξεως* is based upon a copy of the MS. made by O. D. Bloch, and after him no one examined the MS. (cod. Hauniensis, n. 1965). The article points out a vast number of instances

in which the MS. is misquoted. In one instance (9, 21) Bloch conjectured *εἶπερ*, which was exactly the MS. reading before him!

7. pp. 105-9. On the Letters of Seneca, by O. Ribbeck. Contributions to the purification of the text.

8. pp. 110-130. Description of Statues by Christodoros and Pseudolibanios, by Konrad Lange. This article is exceedingly interesting for archaeologists. The author shows that in the *ἐκφράσεις* of the above writers, the statues were, in many instances, entirely misunderstood and falsely named. A mere abstract of this article could be of but little interest.

9. pp. 131-151. When was the Phaidros of Plato composed? by H. Usener. The author corrects the false reading in Laertios Diogenes III, 38 (*λόγον* into *λόγος*) with MSS., and so removes much of the weight of this testimony for the early composition of the Phaidros; and, on the other hand, he maintains that the testimony of Cicero (Orat. 13, 42) for late composition is of little value. But the date can be fixed without direct testimony. The allusion in the work to Isokrates as being *ἐτι νέος* shows that it was written at an early date. The favorable character of the prophecy in this passage shows that it was not made *ex eventu*; for after Isokrates published his oration against the Sophists, Plato was no longer his friend. A close scrutiny of these facts with what is known of the movements and doings of Plato and Isokrates, places the composition of the Phaidros between 403 and 399. A thorough discussion of the relations to each other, and the pursuits, etc., of Lysias, Isokrates, and others, with the aid of allusions to Lysias in the Phaidros, narrows the date down to 403 or the early half of 402.

10. pp. 152-156. Miscellaneous. (1) On Aristotle, by N. Wecklein. Half-dozen emendations and conjectures to the Rhetoric. (2) C. Vibinius Rufinus, by Jos. Klein. An inscription found at Mainz, last summer, enables us to fill a gap in the list of imperial legates in upper Germany: *C. Vibinius Rufinus*, A. D. 42-45.

M. W. HUMPHREYS.

PHILOLOGUS: ZEITSCHRIFT FÜR DAS KLASSISCHE ALTERTHUM, herausgegeben von ERNST VON LEUTSCH. Göttingen, 1879. Vol. XXXVIII, 3d and 4th Parts.

The delay in the coming forth of these parts has been caused, we are sorry to see by the note on p. 855, by the illness of the editor.

The 4th part, pp. 585-778, is taken up by the 2d and concluding part of Boysen's Bibliographic Survey of Greek Literature from 1867 to 1876. Beginning with Horapollon it goes to Zosimus. It will, of course, be very useful to Greek students, and seems, in the main, full and accurate. The titles of some American editions are, however, left out, a common fault in German bibliography.

Of long essays in these two parts, there are four: by Ahrens, on an Olympian Inscription; by Eichhorst, on the Discussion of the Article by Apollonios Dyscolos; by Unger, on the Attic Archons from Ol. 119, 4 to 123, 4; and by Herbst, on the time of Thucydides' composition of the earlier books of his history.

In textual criticism there are conjectural emendations to Seneca and to Valerius Flaccus in Latin, and to Euripides in Greek.

In Seneca, de Tranq. An. 2, 6 (not 2, 5 as printed), Eussner changes *parum leves* into *pariter leves*, a change that seems to remove a clear thought in order to make room for an obscure one. He is more fortunate in 10, 3; here he points out the shattered condition of the antithesis *aliorum aurea catena est, aliorum laxa est*, and proposes to restore it by reading *atque laxa*. The fault is obvious here, and the conjecture reasonable.

In Valerius Flaccus, Köstlin makes a fresh attack upon the difficult passage in VII, 55, seq. By changing the *aut ego* or *haud ego* of the text, v. 57, into *quamque ego* he works out an altogether different thought. The change is violent, and the thought thus secured does not seem so fit as that of Nisard's text.

In Euripides, Wecklein brings forward a number of conjectures, the fruit of sound sense and of careful reading of his author.

In Heracl. 906-909 (Nauck), he changes τῶν ἀδίκων παραιρῶν | φρονήματος αἰεῖ into φρονήματ' ἐς αἰεῖ. The sense thus gained is clear and strong, but the notion of a gradual humiliation, as expressed in the text, seems more in accord with the context. Has this change ever been proposed before? It is curious that the common English translation by Buckley, published in 1854, is an exact rendering of Wecklein's conjectural reading.

In Iphig. A. 1002 seq., he changes ἱκετεύοντες ἤξετε into ἱκετεύοντε θ' ἤξετε. Neither the use of the masc. pl. for the fem., nor the simple τε without correlative in 1003 is sufficient warrant for this change.

The comparison of Fr. 977 (955 in Wagner) ἀφῶνον σπέρμα with ἀραῖον-γένος of Hipp. 1415, is ingenious and convincing. It gives the probable source of the fragment, and points to a change made in the text by the poet himself, under hostile criticism.

In Fr. 1039 (875 in Wagner), he changes ἐξωθέν τις ἐστί into ἐξωθεν τίθησι. This is pleasing and plausible: yet the text is not so difficult as to make any change necessary. The real difficulty of the text, as felt by Halm, the absence of the exclamatory ὥς in the 2d line, is not touched by this conjecture.

By comparison between Xen. Symp. VIII 34 and Plat. Symp. 182, A., and between Xen. VIII 23 and Plat. 181, B., Rettig seeks to prove, in addition to other proofs already brought forward by him, that the Symposium of Xenophon was written before that of Plato. The coincidences here are too slight and the argument on them too thin to help a conclusion that seems on other grounds certain.

The elaborate essay of H. L. Ahrens on a lately-discovered Olympian Inscription, edited by Kirchhoff and numbered 111, is of great interest. Besides many acute remarks of high authority on questions of Elean dialect, it contains an ample discussion of a large class of Greek words and a new theory of their etymology. As for the inscription itself, it cannot be held that either Kirchhoff or Ahrens has succeeded in bringing it into readable shape. Whatever allowance we moderns may make for the intellectual power of the average Greek, no Greek, without the suggestions and explanations of modern philology, could have made out the recondite meaning that is read into the mutilated stones by modern professors. Yet each step of the discussion is full of knowledge and of

sagacity. *Χαλαδριου* for *Χαλαδρίους* is reasonably interpreted as name of the people of a place in Elis, *Χαλάδρα* for *Χαράδρα*, not heretofore known to geographers. *συλαι* as dialectic form of optative of *σύλαω* is rejected in favor of *συλαίη*. The interpretation of *μεδαμοι δοκεοι* by Kirchhoff as *μετὰ δάμω δοκέοι* is justly rejected as impossible syntax; and *με* for *μή* is defended as possible in the Elean dialect instead of *μά*. The omission of the article before *δάμω*, as the official designation of the people, is justified by the usage of inscriptions. *Φερεν* is plausibly explained as ancient digammated form of *ἐρρειν*; but the phrase thus constructed by Ahrens *ἐρρειν πρὸς Δία*, as form of outlawry, is, we think, improbable and false. But the gist of the essay lies in the interpretation of the word *Φρατρα* for *ρήτρα* as 'agreement, treaty,' and in the etymology brought forward to support this meaning. Into connection with this word and this meaning he seeks to bring *ῥῆσις* (cf. Hom. Od. φ. 290), *ῥητός* (cf. Hom. Il. φ. 455), *εἰρημένος* (cf. Thuc. I 140), *ῥήσασθαι* wherever used, and finally *εἰρήνη* itself. All these words he seeks to detach from the root *ἐρ* or *Φερ* (to speak), cf. Curtius Gr. Et. p. 320 seq., and to derive from a root *ΦραF* or *ρα*, meaning to *cease*. This root he considers synonymous with *πav*, and cognate with O. H. G. *raua* (rest). To illustrate the development of meaning, he traces the Latin *pax* = *εἰρήνη*, through *paciscor*, back to root *pac* or *paκv* identical with the root of *παύω*, and compares Greek *πάξ* with interjectional use of Latin *pax*. The argument is here in many places very thin, and we may still prefer the development of all the words in question from the root *Φερ* (speak). But the discussion of the passages, as they occur, is of the deepest interest, and the argument against the accepted etymology of *εἰρήνη*, apparently accepted by Curtius himself, is of the greatest power. Very convincing, especially, is the interpretation of the Cretan *Ὁράτριος Ζεύς* as *Φράτριος Ζ.* (*o* for *F*), as the god that presides over treaties of peace.

Eichhorst discusses (pp. 398-422) the treatment of the Article by Apollonios Dyscolos. After regretting the loss of Apollonios' special treatise, he gives in clear and interesting outline the views of that grammarian, as given in the 1st book of his syntax, on the uses and classification of the article. The essay is full of curious facts, and brings out into clearness the strange union of childish simplicity with profound penetration that marked the work of the Greek grammarians. The name *τὸ ἄρθρον*, derived from *ἀρτάω*, was defined by Apollonios as that which was *fastened on to the case*, πάντοτε ἐναρμόνιον πτωτικῆ. Aware of the connection between article and pronoun, he tries first to distinguish the one from the other. How imperfectly he succeeded in doing this is proved by the fact, so prolific of syntactical confusion, that he claims for the article, as distinct from the pronoun, two forms: *ὁ, ἡ, τό* and *ὁς, ἡ, ὅ* (Relative). To these two, as one part of speech, he assigns the 4th place among the parts of speech, after the Participle and before the Pronoun. His reasons for giving it this particular place are a quaint illustration of the grammatical reasoning of the time (cf. p. 401). His next care is, as against Tryphon, to prove by a long argument that *ὦ*, as prefix of the Vocative, is not a form of the article. Never probably were so many reasons, good and bad, brought forward to prove so clear a point. Later on, a similar argument is constructed to demonstrate that the *ὁ* in *ὁποῖος* is not an article. The essential characteristic of the article he finds in its power of *ἀναφορά* or *ἀναπόλησις*, that is, 'of bringing back before the mind the

conception of some 3d person already mentioned.' By this, the person or thing named at first without article acquires the article when it appears again in the discourse. Here, although expressed in strange form, there is a sagacious grasp of that defining power of the article which is the basis of our modern treatment. From this he proceeds to a classification of the article's uses: 1st, *κατ' ἐξοχὴν* as *ὁ ποιητής* for Homer; 2d, *κατὰ μοναδικὴν κτῆσιν* as the expression of possession; 3d, *καθ' ἀπλὴν ἀναφοράν*, to define the thing as already mentioned. In his illustrations he gives discussion to many delicate points of usage that still have importance for modern grammarians. From the *ἀναφορά* he explains the absence of the article in *δύο ἄνθρωποι*, and its presence in *ἀμφότεροι οἱ ἄνθρωποι*. He explains the familiar difference between *ὁ Ἀρίσταρχος* and *τὸ Ἀρίσταρχος*. He upholds the two meanings of the attributive participle, *ὁ τυραννοκτονήσας*, in such a way as to show that he anticipated modern grammarians in distinguishing the generic article from the individual. He argues, again against Tryphon, that in the articular Infinitive the article does not change the nature of the Infinitive itself. Here his argument, clear and strong, is still worthy of careful study. He lays down the rule for the use of the article with the Partitive Genitive, and points out the double irregularity of Homer's *Νεστορίδαι* II. XVI 317. From this idea of the divided whole, he draws with beautiful simplicity the rule, so often misstated even now, for the use of the article with *ἄλλος*. In discussing these and many other points, his ample knowledge and clear perceptions make his remarks very weighty. We are glad to see that Dr. Eichhorst promises another paper on this subject.

Unger discusses at great length (pp. 423-502), the order and exact dates of the Attic Archons from Ol. 119, 4 to Ol. 123, 4. The essay is worked up chiefly from the newly discovered inscriptions that have added so much to our knowledge of this obscure period. From these, by very intricate combinations of chronology, Unger seeks to clear up several disputed points of history, and especially to fix the principle according to which the leap-years came in the Attic calendar. The calculations are so complicated, and the results so many and so minute, as to be unfit for abstract.

Herbst, in a long article (pp. 502-584) of extraordinary power, discusses and determines, as we think, the time at which Thucydides composed those books of his History that narrate the war down to Nikias' peace. Ullrich, more than thirty years ago, put forward the theory that these earlier books were written during the years of that peace, and written, of course, in ignorance of the later phases of the war. Against this theory, which has been accepted by many scholars, Herbst argues here with such force of reasoning as, we think, to close the question. According to him, the great war, although conceived and narrated by Thucydides, as a whole, was divided for convenience' sake into three parts: 1st, the ten years' war down to the peace of Nikias; 2d, the period of latent war while the nominal peace lasted; 3d, the period from the fresh outbreak to the end.

But although Thucydides thus divided the one war into three periods, he composed his whole history in the years that followed the close of the twenty-seven years of war. Right at the beginning, in the first sentence of the first chapter, he announces his intention of narrating the whole war. But from the 2d Book on to the 23d chapter of the 4th Book, he treats of the Ten Years' War

as a separate part of the whole, so that within these books the words *ὁ πόλεμος* or *ὅδε ὁ πόλεμος* refer not to the whole, but to this part. Even, however, in narrating these ten years, he shows in many ways a full knowledge of the seven-teen years that came afterward, and he conceives of all the events of the earlier period in their relation to the events of the later periods. These are the final results of the essay (cf. pp. 534, 545, 583), and they are attained by a most brilliant analysis of the narrative itself and of the peculiar Thucydidean diction. The almost faultless argument is of necessity so complex, and it depends so much upon the accumulation of details, that it cannot be abridged. Nowhere, not even in Classen, have we seen a more exact and comprehensive knowledge of the usages of Thucydides' style. Especially to be noted in his discussion of the crucial passage in II 1, init. is his convincing argument against Classen that the famous *ἐν ᾧ* is not to be taken in a conjunctive sense but as an ordinary definite relative to the antecedent *πόλεμος*. From here on he analyzes with unflinching accuracy all the passages in which the historian shows, in telling the earlier events of the war, his full knowledge of all the later events. Of the linguistic facts brought to light, perhaps the most important are the distinction made by Thucydides between *οὗτος ὁ πόλεμος* and *ὅδε ὁ πόλεμος* in the distinctly subjective character of the latter (= this war that I am relating), and the distinction made between *ὅδε ὁ πόλεμος* and *ὁ πόλεμος ὅδε*, by the presence in the former of a distinct antithetic reference. After finishing this minute analysis of separate passages, Herbst rises into a masterly criticism of the historical method of Thucydides and to an eloquent estimate of the intellectual power of the great historian, pp. 566 seq. Especially original and useful is his theory of the relation between the speeches and the narrative parts of the history. All tends to a triumphant vindication of the unity of the work: every detail shows that Thucydides in composing every sentence calculated its references both to what preceded and to what was to follow.

THOMAS R. PRICE.

LANX SATURA.

In the dedication of a work crowned by the Berlin Academy occur the following bits of Latin, which are evidently due to the influence of the Greek authors, with whom the successful essayist seems to be only too familiar. Or perhaps, as Lucullus deliberately barbarized his Greek (Cic. ad Att. I 19, 10) to show that his work was a Roman's, so our writer purposely neglects normal Latin to show himself a Grecian. Else what good warrant for—

Interim *me* ut periculum facerem facile persuasisti (*ἐπεισάς με*)

Memineris velim *quod* (*μνησθαι ὅτι*) haud raro sum expertus?

LUDI MAGISTER.

An esteemed correspondent, very much dissatisfied with results obtained by teaching ancient Greek through modern, writes to ask whether this is really the most excellent way. This is a pedagogical rather than a philological question, and cannot be answered categorically without doing injustice to some teachers